

A N
INTRODUCTION
T O
Spelling and Reading.

Containing
LESSONS for CHILDREN
HISTORICAL and PRACTICAL;
Adorned with SCULPTURES.

Together with
The Chief RULES for SPELLING,
And Dividing *Words* into *Syllables*.

DESIGNED
To teach them to Read *well* and *distinctly*
in a shorter Time than is usual.

To which are added
PRAYERS, COLLECTS, &c.

By the Rev. FRANCIS FOX, M. A.
Rector of *Reading* in BERKS.

The ELEVENTH EDITION,
Corrected and Improved.

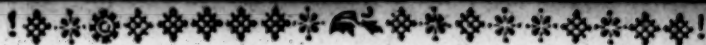
L O N D O N:

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MDCCLXXIX.

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THE
P R E F A C E.

THE method of learning to read here proposed, having been tried with good success in a Charity - school in the country, it was thought proper to publish it, that each child might have a copy. It was further considered, that what was of use in one school, might be useful in others also.

As soon as the children know how to distinguish their letters, and have learned the Syllables and Monosyllables, in the beginning of the first Part, it is proposed to set them to read the Lessons which follow. And while this is doing, it is proposed that the judicious instructor should, as the children are capable, sometimes teach them the Rules for spelling, and dividing words into syllables, which are in the second Part. These are contained in a few pages, and therefore may be easily committed to memory. And, in reading, the children are supposed to be daily and constantly taught the use and application of these rules; which is the reason why the words in the Lessons are not divided into syllables, as they commonly are in books of this nature. The children should be frequently asked, By what

what rule they spell such a word? Why they stop at such a vowel or consonant, in dividing it into syllables, rather than at such an one? *Which method should be followed till they come thoroughly to understand the rules. And when they begin to spell a word, they should not, having spelt a part of it, be suffered to guess at the rest, but always be made to go through with it, even though they happen to guess right. They should moreover be taught to add every syllable to those they have spelt, which would soon bring them to read a hard word as well as an easy one.*

For the use of such children as have time for a more exact knowledge of the English Tongue, I would recommend to the Teachers, Mr LOUGHTON'S Practical Grammar, which book has produced very good effects wherever it has obtained. I heartily wish it were more generally introduced into our English schools, instead of some others of less value, which are commonly used there; since it would give all those, whose education is confined to the learning their mother-tongue, an adequate notion of it, teach the Fair Sex to write more correctly than most of them have heretofore done, and expedite the studies
of

of those who are designed for the learned languages, by furnishing them with a proper idea of several parts of Grammar, before their entrance on the Latin Rudiments.

The Lessons are so ordered, as to convey some necessary knowledge to the minds of the children and their parents; but it was not proposed to set down all the circumstances of the history in the Historical Lessons, but only so much as might be instructive and entertaining to the children.

Some are of opinion, that children would sooner come to read English well, if they were not constantly kept to read the Bible, but were sometimes put to read other books. I shall therefore put at the end a Catalogue of books that will bind up with this, out of which catalogue, people may make choice of some little books, and bind up a volume of what price they please, which may be fitted to the circumstances of those they intend it for; whether it be to instruct them in particular duties, or to warn them against particular sins. Mr OSTERVALLD's Abridgement of the History of the Bible, is so very useful, that I could wish it might not be omitted when this advice is taken.

A. Angel



B. Bull



C. Cradle



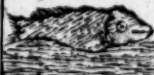
D. Dog



E. Eagle.



F. Fish



G. Goose



H. Horse



I. Inkhorn



J. Jug



K. Key



L. Lamb



M. Mouse



N. Needle



O. Owl



P. Parrot



Q. Queen



R. Ram



S. Shoe



T. Table



U. Unicorn



V. Vine



Windmill



X. Ax



Y. Yew



Z. Zeal



The ALPHABET of LETTERS.

Roman	Italian	English	Sound of each Letter
a A	a A	a A	a
b B	b B	b B	bee
c C	c C	c C	fee
d D	d D	d D	dee
e E	e E	e E	e
f F	f F	f F	eff
g G	g G	g G	ge
h H	h H	h H	atch
i I	i I	i I	i
j J	j J	j J	jee or jod
k K	k K	k K	ka
l L	l L	l L	ell
m M	m M	m M	em
n N	n N	n N	en
o O	o O	o O	o
p P	p P	p P	pee
q Q	q Q	q Q	ku
r R	r R	r R	ar
s S	s S	s S	efs
t T	t T	t T	tee
v V	v V	v V	vee
u U	u U	u U	yew
w W	w W	w W	double yew
x X	x X	x X	eks
y Y	y Y	y Y	wi
z Z	z Z	z Z	zed or ze

LESSON I.

a	e	i	o	u
ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ack	eck	ick	ock	uck
act	ect	ict	oct	uct
ad	ed	id	od	ud
ads	eds	ids	ods	uds
af	ef	if	of	uf
aft	eft	ift	oft	uft
ag	eg	ig	og	ug
ah	eh	ih	oh	uh
al	el	il	ol	ul
ald	eld	ild	old	uld

LESSON II.

alk	elk	ilk	olk	ulk
alm	elm	ilm	olm	ulm
alp	elp	ilp	olp	ulp
alt	elt	ilt	olt	ult
am	em	im	om	um
amp	emp	imp	omp	ump
an	en	in	on	un
and	end	ind	ond	und
ang	eng	ing	ong	ung
ank	enk	ink	onk	unk
ant	ent	int	ont	unt
ap	ep	ip	op	up
apt	ept	ipt	opt	upt

LESSON

LESSON III.

ar	er	ir	or	ur
arch	erch	irch	orch	urch
ark	erk	irk	ork	urk
arm	erm	irm	orm	urm
arn	ern	irn	orn	urn
art	ert	irt	ort	urt
as	es	is	os	us
ash	esh	ish	osh	ush
ask	esk	isk	osk	usk
ast	est	ist	ost	ust
at	et	it	ot	ut
atch	etch	itch	otch	utch
ax	ex	ix	ox	ux

LESSON IV.

ba	be	bi	bo	bu
da	de	di	do	du
fa	fe	fi	fo	fu
ha	he	hi	ho	hu
cha	che	chi	cho	chu
pha	phe	phi	pho	phu
sha	she	shi	sho	shu
tha	the	thi	tho	thu
wha	whē	whi	who	whu
ja	je	ji	jo	ju
la	le	li	lo	lu
bla	ble	bli	blo	blu
cla	cle	cli	clo	clu
fla	fle	fli	flo	flu
gla	gle	gli	glo	glu

LESSON V.

pla	ple	pli	plo	plu
fla	fle	fli	flo	flu
sp̄la	sp̄le	sp̄li	sp̄lo	sp̄lu
ma	me	mi	mo	mu
sm̄a	sm̄e	sm̄i	sm̄o	sm̄u
na	ne	ni	no	nu
kna	kne	kni	kno	knu
sn̄a	sn̄e	sn̄i	sn̄o	sn̄u
pa	pe	pi	po	pu
sp̄a	sp̄e	sp̄i	sp̄o	sp̄u
ra	re	ri	ro	ru
bra	bre	bri	bro	bru
cra	cre	cri	cro	cru
scra	sc̄re	sc̄ri	sc̄ro	sc̄ru

LESSON VI.

gra	gre	gri	gro	gru
pra	pre	pri	pro	pru
tra	tre	tri	tro	tru
st̄ra	st̄re	st̄ri	st̄ro	st̄ru
thra	thre	thri	thro	thru
wra	wre	wri	wro	wru
sa	se	si	so	su
ta	te	ti	to	tu
sta	ste	sti	sto	stu
va	ve	vi	vo	vu
wa	we	wi	wo	wu
dwa	dwe	dwi	dwo	dwu
swa	swe	swi	swo	swu
twa	twe	twi	two	twu

LESSON

LESSON VII.

Monosyllables, *or words of one syllable.*

ALL call fall mall pall shall small stall thrall.

Aw daw draw flaw kaw law maw paw raw straw thaw.

Art cart dart fart hart part smart tart thwart.

Are bare care dare fare pare rare scare share spare square stare tare ware.

And brand hand rand stand wand.

LESSON VIII.

Ake flake make rake sake shake slake snake take wake.

Ark cark dark hark lark park spark stark.

Ask ask kask flask lask mask task.

Bag cag dag fag gag hag gag lag nag rag fag snag wag.

Bob cob sob gob hob job knob mob rob fob.

Batch catch hatch match patch snatch.

LESSON IX.

Edge fledge hedge ledge pledge sledge wedge.

Badge fadge—Bridge fidge.

Act fact tract—Arch parch starch.

Brace

MONOSYLLABLES;

Brace lace mace race trace.

Brim dim him rim skim slim swim trim
whim.

Gin grin inn kin pin fin spin.

LESSON X.

Brat cat chat fat flat pat plat squat.

Brink chink clink ink link pink think stink
wink.

Cot dot got jot knot lot not plot pot rot sot
scot shot snot spot trot.

Cash clash crash dash gash gnash hash
lash mash pash plash quash rash fash flash
trash wash.

Chip clip dip drip nip pip quip ship skip sip
tip snip.

LESSON XI.

Bright fight flight fright knight light might
plight right fight slight tight write.

Brick kick lick nick pick quick sick thick
stick trick.

Chap clap flap gap hap lap map nap pap
scrap flap snap strap wrap.

Crack hack knack lack pack quack snack
stack tack track.

LESSON XII.

Blush brush bush crush flush gush hush plush
rush tush.

Cage

Cage gage page rage stage swage wage.
 Cape crape gape scape scrape shape tape.
 Cope grope mope pope rope scope slope sope

trope.

Camp cramp damp lamp ramp vamp.
 Cure dure lure pure sure.
 Fade jade lade made shade trade wade.
 Gripe pipe ripe stripe wipe.

LESSON XIII.

Ail bail fail jail mail rail sail snail tail vail
 wail.

Beat cheat feat heat neat.

Bawl brawl crawl sprawl spawl yawl.

Book cook crook look hook nook.

Coop droop hoop loop poop scoop troop.

Block cock dock frock flock hock knock
 mock pock shock smock sock stock.

Brawn dawn fawn pawn spawn yawn.

Blaze gaze glaze graze maze raze tease.

Clout flout gout pout scout shout spout
 sprout stout.

LESSON XIV.

Monosyllables *expressing the World, its Parts,*
Creatures, and things contained therein

WORLD sun moon stars.

Air. wind breath east west north south
 breeze gale storm calm knoll crag rock cliff
 or clift cape.

Eart,

Earth land ground isle hill plain mount
coast shore bank fen moor turf bog sand clay
marl chalk dirt dust clod mire mud ditch den
cave chink.

Gold brass lead tin steel rust stone slate flint.

Sea lake meer bay gulf flood stream tide
flow ebb wave foam froth creek brook pond
pool cloud mist dew rain snow sleet slime hail
frost ice drop.

LESSON XV.

Of the Soul and Body of Man.

S*OU*L—Mind will wit think thought sage
wise shrewd judge choose dull fool.

Body — Head crown brain hair beard pate
scull scalp eyes lids ears brows nose mouth
cheeks lips tongue gums or gums tooth teeth
chaps jaws chin face nape throat neck breast
chest paps teats back chine rib side waist
groin loins reins breech bum flanks joints
arms wrists hands palms thumb fist nails
limbs hips thighs knee ham leg calf shank
shin heel foot feet sole toe flesh bones nerve
vein blood gall heart lungs lites guts cawl milt
spleen chyle flegm.

LESSON XVI.

*Of the Relations, Passions, Conditions,
and Circumstances of Man.*

R*Elations*—Wife child son aunt niece dame
slave. *Passion*

Passions—Love hate joy fear dread hope rage grief.

Of the condition and circumstances of Man.

—Babe boy lad youth girl maid wench lass
young old good bad king prince duke earl
lord peer page groom cook wed bride rich
poor hot cold moist dry bald sad red fair
brown fat lean plump lank wealth strength
well sick weak faint tall short dwarf.

LESSON XVII.

Of Meat, Drink, and the Actions relating thereunto.

BRead loaf food meat chear fare corn grain
malt wheat rye oats beans pease maiz
grist meal dough past slice piece sop crum
or crumb bit tart cake bun beef veal lamb
pork brawn tripe broth soup cheese curds cream
eggs sawce cloves spice oil brine.

Drink beer yeast barm ale milk whey wine
sack mead port.

Feed eat chew know cram bite dine sup
feast gorge lothe knead gust taste smack bake
boil broil fry roast seeth sod.

Thirst drink drunk bowze bib sip tope quaff
swill draught brew.

Apparel—Cloth stuff plush silk lawn coat
cloke frock hood shirt shift smock gown band
cap hat coif hose socks shoes boots pumps
gloves chain ring scarf.

LESSON

LESSON XVIII.

Monosyllables *expressing the Names of Men,*
Women, Beasts, Fish, Fowls, &c.

ME N—Bede Chain Charles Fulk or Fowk
George Giles Gray Guy Hugh James
Job John Jude Luke Mark Miles Paul Ralf
or Ralph Rhese or Rees.

Women—Ann Clare Eve Grace Faith Jane
Joan Joice Love Rose Ruth.

Beasts—Ape als bear bitch boar buck buff
bull cat colt cow curr cub deer doe dog elk
ew fawn foal fox goat hare hart hind hog
hound horse kid lamb lynx mare mole mouse
mule nag ox pad pig rat sheep sow float swine
whelp wolf.

LESSON XIX.

C*Reeping animals*—Ant asp bug eff flea
frog leach louse newt nit slug snail snake
tike toad worm.

Fowls—Cock coot drake duck geese goose
hen swan teal.

Birds—Bat dove crane crow hawk hearn
jay kite or glead lark owl quail rook snipe
stare stork thrush whoop wren.

Parts of a bird—Beek bill claws crap craw
down tail.

Small

Small creatures having wings — Bee breeze
drone fly gnat moth wasp.

LESSON XX.

FISH—Bafe bleak bream carp char chub
cod crab dab dace eel gull loach perch pike
place prawn roche tench trout shad shrimp
smelt sole sprat whale.

Parts of a fish — Fin gill roe scale shell
snout.

Trees—Ash asp bay beech birch box elm fir
larch lime oak plane pine yew.

Plants, shrubs, and herbs—Balm beet broom
cane dil flag flax fern gourd grass heath hemp
hops leek moss mint reed rose rush rue sage
sedge stock trunk twig.

Parts of a tree or plant—Bark branch bud
graff leaf pith rind root shoot slip stalk sprig
stem stock trunk twig.

Fruits—Hips haws crab date fig nut pear
peach plumb grape bunch quince sloe.

LESSON XXI.

B*elonging to a church*—Dean priest clerk
choir or quire desk font bench form seat
pew bell rope chimes clock.

A house, its parts and furniture—Wall roof
eaves ridge tile slate lath thatch porch hall
room floor vault bar bolt latch post door lock
key

18 MONOSYLLABLES;

key beam plank board stairs step couch chair
stool box chest trunk bed mat cords quilt rug
sheets tick pot spoon bowl tray pan trough
grate spit jack line tongs sink peel plate dish
knife fork cask keg vat or tub glass cord.

Fire flame flare flash blaze smoke soot wood
cole.

Tools for workmen—Awl ax bill drill fan
flail file rasp hook hough last plain plough
saw sithe spade rake wedge.

LESSON XXII.

Plays, and terms used in them—Game cards
chess draughts die dice race dance cross
and pile pel-mel leap jump ball bowls win
lose deal trumps lurch stake ace duce tray quoit
whip scourge top gig sport.

Arms—Bomb bow gun match lance pike
sling spear sword edge sheath hilt blade point.

LESSON XXIII.

Number—One once first two twain brace
pair twice three leash tray thrice third
four fourth five fifth six sixth eight eighth
nine ninth ten tenth twelve twelfth odd.

Time—Age year spring month march may
june week day night noon hour till trice nick
late soon when then now.

Place

Place—Space path road way field close croft
town lane street france spain yørk where there
here hence whence thence yon up down.

Measures—League mile perch pole pace ell
yard foot span inch breadth length depth high
or height quart pint tun.

Weights—Stone pound ounce dram grain.

LESSON XXIV.



Of the Creation, Genesis I. and II.

TH E world in which we live was in the
beginning of time created by God. The
heavens and the earth, birds, beasts, fishes,
and other creatures; and last of all *Adam*, the
first man; were created by God, and placed
in

in this lower world. God thought it not good that man should be alone; he therefore took one of the ribs of *Adam*, and made a woman, to be an help-meet for him. She being brought to *Adam*, he said, "This is now^{ss} bone of my bone, and flesh of my flesh; ^{ss} she shall be called *Woman*, because she was^{ss} taken out of Man."^{ss}

Our first parents were made more excellent and perfect than any other creatures here below; for God made them good and righteous, after his own image and likeness. He also gave them power over the other creatures.

The Lord planted a delightful garden, which is called *Eden*, and sometimes *Paradise*. Here he placed *Adam* and *Eve*, and committed the culture and dressing of it to them.

Hence we may learn, that no one ought to be idle, since God appointed work for our first parents before the fall, in *Paradise* itself. Thus were *Adam* and *Eve* as happy as they could desire, till they lost their happiness by sinning against God.

LESSON XXV.

Of the sin and fall of our First Parents.
Genesis III.

IT pleased God to make trial of the obedience of our first parents. He therefore gave them a particular law, by which they were forbidden, upon pain of death, to eat of the

the fruit of a certain tree, called, "The Tree of Knowledge of good and evil."

The devil, envying man the happiness he was in, makes use of a serpent to tempt *Eve* to eat of the fruit of this tree. She, instead of going to God for counsel, casts off her dependence upon him, and was persuaded to break the law, which God had given them. She first eat of the fruit herself, and then gave of it to her husband; who, without asking direction from God, which he might have done, did likewise eat thereof.

Thus were they deprived of the happiness they enjoyed. And not only so, but they did much hurt to their posterity. The image of God, after which they were created, was defaced: and they, and all who descended from them, Jesus Christ only excepted, were corrupt, and subject to sin and death, both temporal and eternal.

Accordingly we find an evil disposition within us, with which we are all born. We ought therefore to labour to subdue and mortify this evil disposition; to keep out of the way of temptation as much as we can; to watch diligently over our own hearts; and to use all proper means for the recovery of that likeness and resemblance our first parents bore to God; that in the end we may be happy in the enjoyment of him in his kingdom for ever.

LESSON

LESSON XXVI.



Of the Flood, Genesis VI. and VII.

ABout sixteen hundred and fifty years after the creation of the world, mankind grew so naughty and wicked, that God, speaking after the manner of men, said, That it repented and grieved him that he had made man upon the earth. To so great a degree of corruption and wickedness were people arrived, that "every imagination of the thoughts of their hearts were only evil continually." God therefore resolved to destroy mankind by the waters of a flood. For he would not suffer so much sin and wickedness to go unpunished. "My Spirit, said God, shall not always strive, or continue, and abide with man." However, God did not immediately cut them off, but allowed

allowed them one hundred and twenty years to repent in.

LESSON XXVII.

DURING the time that the ark was preparing, wherein *Noah* and his family were to be saved from destruction, people were called upon to repent and turn from their sins. For this purpose *Enoch* and *Noah* were sent to preach to them and to try to reclaim them from their evil ways.

We have here an example of the patience and forbearance of God; and a plain proof that he desires more the amendment, than the punishment of sinners.

We have moreover an instance of the justice and severity of God against impenitent sinners. For the people to whom these righteous men were sent, rejected the wise counsels and instructions which they gave them, and remained obstinate in their sins. God therefore, as he had threatned, sent a flood of waters upon the earth, and destroyed the inhabitants thereof. Before this destruction came, God took *Enoch* to himself into heaven; for "Enoch walked with God;" that is, he feared, loved, and obeyed him, "and he was not, for God took him." And how *Noah* and his family were preserved, will be seen in the following Lessons.

LESSON

LESSON XXVIII.

Of the preservation of Noah and his Family.

NOtwithstanding the general wickedness of men, *Noah* kept himself from being corrupted by their evil example. He lived a just and upright life, and so found favour in the eyes of the Lord. For both he and his family were saved from the general destruction.

Observe here, that good people are not only safe under the protection of God themselves, but are often instrumental in procuring safety and prosperity to their families.

In order to the preservation of this good man, he was commanded by God to prepare an ark of wood, which would swim upon the surface of the waters. He was told by God the exact measures and proportions it was to have, and was very careful in observing the directions received from Him.

This ark was many years in preparing. And though the stupid world were questionless informed of the design of it, yet so thoughtless were they of themselves, and so regardless of their own safety, that they neglected and refused to reform and amend their lives. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." That is, they were wholly
set

set upon the pleasures of this life, and did not, as they ought to have done, fear the judgment God had threatened.

How nearly does this behaviour resemble that of the generality of christians, who, knowing the dreadful punishments God had threatened to, and will inflict upon the wicked at the day of judgment, do, notwithstanding, neglect to prepare for that terrible time, and so are surprised by death, as these were by the waters of the flood, Our Saviour and Judge has forewarned us, that he will come to judgment at a time he is not looked for; and that many will be surprised by his sudden appearance, as those were who lived in the days of *Noah*.

LESSON XXIX.



WHEN the time was come, that God would no longer bear with the sins of men, he said unto *Noah*, "Come thou and all
 B " thy

³³ thy house into the ark; for thee have I seen
³³ righteous before me in this generation.³³ So
Noah, and his wife, and his three sons and their
 wives, went into the ark.

To replenish the earth again with all kinds
 of creatures, God commanded *Noah* to take
 to him into the ark, of clean beasts and fowls,
 which were fit for sacrifice, by sevens, (that is,
 seven pair or couple) the male and his female;
 and of beasts and fowls which were unclean,
 and so not fit for sacrifice, by two, the male and
 his female; which *Noah* punctually obeyed.
 When they were all entered into the ark,
 God shut them in.

Then the windows of heaven were opened,
 and the fountains of the great deep were broken
 up; and the waters prevailed exceedingly upon
 the earth, insomuch that all the high hills,
 which were under the whole heaven, were
 covered. And all creatures that lived upon
 the face of the earth died, save what were
 with *Noah* in the ark.

A dreadful instance is this of the vengeance
 of Almighty God against Sinners; which
 should make us fear to provoke him, who
 can grievously punish us many ways. *Noah*
 continued in the ark, till he was ordered by
 God to come out of it. Afterwards he built
 an altar, and offered sacrifice and praise to
 God for his distinguishing mercy, in saving
 him from the destruction which came upon
 the rest of Mankind for their sin and disobe-
 dience. This acknowledgment was so ac-
 ceptable

ceptable to God, that he promised never more to drown the world by the waters of a flood; of this the Rainbow was made a token and pledge.

LESSON XXX.



*Of the destruction of Sodom and Gomorrah
by brimstone and fire from heaven.*

Genesis XIX.

THE people of *Sodom* and *Gomorrah* being monstrously wicked, God determined with himself to make them examples of his vengeance, that others might take warning by their punishment. They were so puffed up with the thought of their wealth and plenty, that they ceased to have any respect or reverence, either for God or man; pride,

fulness of bread, and abundance of idleness, were among them. They were haughty, and committed abominations before me, says God, in the prophecy of *Ezekiel*. They were guilty of abominable uncleanness, burning in unnatural lusts one towards another. By these, and the like crimes, God was provoked to destroy them.

Abraham interceded with God to spare them, for the sake of a few righteous men that might, peradventure be found therein. And upon his pleading with God, he promised to spare the cities, if but ten righteous persons could be found therein; but there not being so small a number there, God sent the judgment upon them, which he had threatned. For the Lord rained upon *Sodom* and *Gomorrhah*, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

LESSON XXXI.

IF but ten righteous men could have been found in *Sodom*, the place would have been spared for their sakes. Observe, that good people are a blessing to the place where they live, and that they are sometimes a means to keep off the judgments of God from it. But though there were not enow to prevail with God

God to spare *Sodom*, yet he found a way for *Lot* to escape out of it. *Lot's* righteous soul was vexed from day to day with their wicked and abominable practices. God therefore sent two angels to *Lot*, to warn him to depart out of the city.

He had two sons in law, who were espoused or married to his two daughters : These he acquainted with the message that was brought him by the angels, how that the Lord would destroy the place. But they, instead of providing for their own preservation, mocked at him, and would not be prevailed with to quit the place ; they therefore staying behind, perished in the flames which consumed the city.

What a lively figure is this of the punishment of the wicked in Hell-fire ? How many are there, who, when they are told of the lake of fire and brimstone, make a mock at it, and will not believe it, till, like the sons in law of *Lot*, they come to feel its scorching heat, as they did the terrible burnings of *Sodom* and *Gomorrhah* ?



LESSON XXXII.



Of Esau and Jacob, Gen. XXV. and XXVII.

ESAU and *Jacob* were the two sons of *Isaac* by *Rebekah* his wife. They were twins, and therefore very near of an age, but *Esau* was the first-born. *Isaac* loved *Esau*, and *Rebekah* loved *Jacob*. *Esau* being the elder, *Isaac* intended to bless him, and make him his heir. *Rebekah* was sensible of her husband's intention, and endeavoured all she could to obtain the blessing for her younger son, *Jacob*. She was encouraged herein, having been told by God, before the children were born, that the elder should serve the younger. *Esau* too had been so profane as to sell his birthright to his brother *Jacob*, for so mean a price as a mess of pottage.

Now

Now when *Isaac* was old, and his eyes were dim, so that he could not see, he called for *Esau*, his eldest son, to give him the blessing he had all along intended him. *Rebekah* hearing what *Isaac* had said, contrived to deceive him in the following manner. She puts on *Jacob* the apparel of *Esau* his brother, which she had by her in the house, and makes savoury meat for him to carry to his father; she withal covered the smoothness of his neck and hands, with the skins of the kids she had dressed, that he might pass with his ancient father for his eldest son *Esau*, who was an hairy man; then she bids him tell his father a downright lie. These instructions were so dextrously followed by *Jacob*, that he obtained the blessing his mother was so impatient for him to have. But the manner of his getting it, though it was what God intended he should have, was, without all doubt, highly displeasing to him.

LESSON XXXIII.

The history of Jacob and Esau continued.

THOUGH God had told *Rebekah* that the elder should serve the younger; which implies, that the younger son should be the heir of the family; yet were both *Rebekah* and *Jacob* highly culpable; the one for the cheat she put upon her husband; and the other for the

the lie that he, by his mother's direction, told his father.

Lying, whatsoever the pretence is for it, is hateful and abominable in the sight of God. He stands in no need of sinful man for the effecting of his purposes. If we observe what followed after this, we shall have reason to conclude, that both *Rebekah* and *Jacob* were punished for this sin.

Esau's threatening to slay *Jacob*, for thus depriving him of his father's blessing, put *Rebekah* into so great a fright, as obliged her to send her beloved son away to his uncle *Laban*. She indeed intended to part with him only for a few days, but it proved to be twenty years before he returned; nor does it appear that she ever saw him afterwards. Her concern, lest *Jacob* should take to wife one of the daughters of *Heth*, was so great; that she says, she was weary of her life. So that *Rebekah* had her share of trouble after this evil practice.

LESSON XXXIV.

MANY afflictions beset *Jacob* after he had with guile got his father's blessing. *Abraham* sent a servant to provide a wife for his son *Isaac*, but *Jacob* was forced to go himself, not a servant for him. He was but meanly furnished for his journey, cheated in his marriage, and obliged to be a servant to *Laban*
twenty

twenty years. These, and many other troubles, came upon him, after he had deceived his ancient father.

Jacob seems to have had a just sense of his afflictions; for when *Pharaoh* king of *Egypt* asked him how old he was, he gave him this answer, in the xlviiith chapter of *Genesis*,
 “The days of the years of my pilgrimage, are
 an hundred and thirty years; few and evil
 (or full of affliction) have the days of the
 years of my life been.”

How like is *Esau*’s selling his birthright for a mess of pottage, to the practice of those who forfeit their title to happiness in the kingdom of heaven, by indulging themselves in sinful pleasures, or by committing sin to gain either a small or a great portion of the good things of this life?

If God sees it best for us to have riches, and honours, and possessions in this world, he will in his wise providence direct us how to gain them lawfully. Therefore let us never suffer ourselves to be prevailed with to practise lying, dissimulation, fraud, or to use any other indirect and sinful methods for the obtaining thereof; for by so doing, we shall bring a curse upon ourselves and not a blessing, even though we shall obtain what we so earnestly desire.



LESSON XXXV.



Joseph sold by his brethren into Egypt.

JACOB had twelve sons, but he loved *Joseph* more than any of his other children. For which reason, his brethren envied and hated him. It fell out, that they kept their flock at some distance from home. So *Jacob* sent his son *Joseph* to enquire after his brethrens welfare. They seeing him a great way off, immediately consulted together to kill him, and agreed to tell their father, who they knew would inquire of them concerning him, that some wild beast had devoured him.

To divert them from their wicked purpose, *Reuben* proposes to cast him into a pit, in the wilderness, wherein there was no water; intending to take him out, and deliver him again
to

to his father. To this, though they consented, yet they were bent upon his destruction. But sitting down to refresh themselves, they saw a company of *Ishmaelites*, who were going with camels laden into *Egypt*. By this time *Judah* began to relent, and to discourse with his brethren as follows. What profit is it if we slay our brother, and conceal his blood? He is our flesh and our brother: So he proposed to sell him to the *Ishmaelites*; to which they agreed, and received for him twenty pieces of silver; who carried him into *Egypt*. *Reuben* not being privy to this, went to the pit, in order to take *Joseph* out of it; and when he found him not, he was in a mighty consternation, and rent his cloaths, supposing that he was dead. But upon his brethrens telling him what they had done, as we may think, he agreed with them in the story they before had contrived to deceive their ancient father. But *Jacob* refused to be comforted for the loss of his beloved son.

LESSON XXXVI.

IN the former lesson, we have a plain example of the sad effects of envy and malice; and from thence may learn, how dangerous it is to harbour and entertain them in our breast; and how easily men proceed from one sin to another. *Joseph's* brethren first conceive

conceive malice and hatred against him; which they too readily gave entertainment to, then they refused so much as to speak peaceably to him. And when an opportunity offered, they conspire together to kill him. To cover their intended murder, they invent a lie, which was to be told their father. The safest way is, never to give place to the devil, but to reject all his temptations; for if we comply in any instance, we know not where we shall stop.

Parents too may here see the folly and inconvenience of making a difference between their children, and expressing more love to some than to others; for this was one great cause of *Joseph's* being hated by his brethren. Parents no doubt may, and it is reasonable that they should, express a greater regard for those children, who by their towardly and virtuous behaviour deserve best; but great care should be taken in what manner they express it, lest they lay a foundation for envy, hatred, and malice, between brethren and sisters, who ought to be dear to each other; and the favourite child peradventure loses more than it gets by its parents partiality.



LESSON XXXVII.



*An account of some things that befel Joseph
after he was sold into Egypt.*

THOUGH *Joseph* was so hardly dealt with as to be sold for a servant into *Egypt*; yet God was with him, and prospered him in all that he did. He moreover blessed the house of his master for his sake. This made him to be greatly esteemed and beloved by his master, insomuch that he made him overseer of his whole house, and put all that he had into his hands.

God, who is infinitely wise, sometimes thinks fit to suffer great trials and afflictions to interrupt the happiness of his faithful servants. *Joseph* had not been long in this prosperous condition,

HISTORICAL LESSONS.

condition, but he was solicited by his mistress to commit uncleanness with her. She pressed him day after day: but no promises, no intreaties, could prevail with him to commit so great a crime. Nor would he so much as parly and debate the matter with her.

It is dangerous both to run into temptations, and to give ear to them, when they present themselves before us. He would not be so ungrateful to his master, who had preferred him in his family, as to yield to her solicitations. But above all, the sense he had of God upon his mind, deterred him from a compliance. "How, said he, can I do this great wickedness, and sin against God?"

Notwithstanding *Joseph's* denial, she still entertained hopes of bringing him to a compliance. To this end, she watched for an opportunity to have him with her alone in the house. And when she had found one, she laid violent hands upon him, and solicited him afresh; but he again refused to comply with her; leaving therefore his garment, which she had laid hold of, in her hands, he fled, and got him out.

Joseph having thus bravely repulsed his mistress, and rejected all her offers, she turns her love into hatred, and resolved to be revenged on him, when her Lord came home. To this end, she accused him of making an attempt upon her. *Potiphar*, his master, without farther examination, hearkens to the report of his wife; and *Joseph*, though innocent, was punished,

punished, as if he had been guilty: For his master ordered him to be cast into prison; which, some years after, contrary to his lewd mistress's expectation, proved a means of *Joseph's* higher advancement.

LESSON XXXVIII.



THIS punishment would have been very grievous to *Joseph*, but that God, who protects and rewards injured innocence, was with him in the prison, and gave him favour in the sight of the keeper of it. So that *Joseph* had authority over all the other prisoners, and not any thing was transacted which *Joseph* had not a hand in.

Some time after, two of the servants of *Pharaoh* King of *Egypt*, his chief Butler and chief Baker, were for their ill behaviour thrown into prison. While they were under
this

this confinement, each of them dreamed a dream, about the interpretation of which they were not a little perplexed. But when they told their dreams to *Joseph*, he gave them the interpretation thereof; which accordingly came to pass in three days. This got *Joseph* so much reputation, that he was two years after sent for to expound two of King *Pharaoh's* dreams, which none of the wise men of *Egypt* were able to interpret. This he did to the satisfaction of the King; but he was so humble, as to ascribe all his skill in these matters to God; "God, says he, shall give *Pharaoh* an answer of peace." Hereupon *Joseph* was immediately released from prison, and greatly advanced in the King's court, and made, next under the King, chief Governor of *Egypt*.

The providence of God was very remarkable in this affair of *Joseph*. For he was a means of saving his father and brethren alive in the sore famine, which afterwards happened in those parts. We have here an eminent example of the wisdom and providence of God, who is able to bring good out of evil; but this does by no means warrant our doing evil, that good may come of it. Let us always hold fast our integrity, depending upon God, and doing our own duty in that state of life, whatever it be, in which he has placed us. And if afflictions should come upon us for so doing, God is not only able, but will make them turn to our good. This he sometimes does in this world, as here in the case of *Joseph*: but
however

however that be, he will not fail to reward our obedience and fidelity to him in the next.

LESSON XXXIX.

WHEN the children of *Israel* by their sins provoked God, he delivered them, as he had threatned, into the hands of their enemies. But notwithstanding, such was his goodness and mercy, that upon their repentance he raised them up deliverers, who rescued them from the power of those that hated them.

The name of one of those deliverers was *Sampson*, who was born of a woman that was reputed barren, and endued with an uncommon and extraordinary strength. His birth was foretold by an angel of God, who first appeared to his mother, and afterwards to her and his father *Manoah*. The angel gave directions for the management both of the child and his mother. She was forbidden to drink either wine or strong drink, and also to eat of any unclean thing. The child was to be a *Nazarite* to God from the womb; that is, he was in a particular manner to be separated to the service of God. This was sometimes done voluntarily both by men and women. The laws respecting this state, are recorded in the sixth chapter of the book of *Numbers*. As a token of this separation of *Sampson*, no razor was to come upon his head. The *Israelites* were at this time delivered over
into

into the hands of the *Philistines*. *Sampson*, when he was grown up, went to *Tinnah*, where he saw a woman of the daughters of the *Philistines*, whom he took to be his wife.

LESSON XL.



THE time being come, wherein *Sampson* was to weaken the power of the *Philistines*, he had this occasion given him. His father in law had in the time of his absence from his wife given her to be married to another. Upon this, *Sampson* went and caught three hundred foxes, and turning them tail to tail, fastened a fire-brand or burning torch between every pair, and let them go into the standing corn of the *Philistines*, and into their vineyards and oliveyards, which were by this means burnt with fire. The *Philistines* therefore burnt his wife and

and her father; *Sampson*, on the other hand, slew great numbers of them. The *Philistines* being very much incensed hereat, came up against the men of *Judah*, and demanded that *Sampson* should be delivered over to them bound; which the men of *Judah*, being under the power of the *Philistines*, were afraid to deny. So they prevailed with *Sampson* to consent, he having first taken an oath of them not to hurt him themselves. They therefore bound him, and delivered him to the *Philistines*; who seeing him in this condition, shouted against him, and triumphed over him. But the Spirit of God coming mightily upon him, the cords wherewith he was bound were as easily broken by him, as flax that is burnt by the fire. *Sampson* being thus loosed, he took the jaw-bone of an ass, and slew a thousand of them with it. Then he went to *Gaza*, and it was soon noised abroad that he was there. Here they thought to take their revenge. For the inhabitants compassed the city about, and were quiet all night, (having shut the gates) intending to kill him in the morning; but *Sampson* arose at midnight, and by his great strength, took the doors off the gate of the city, and the posts and the bar, and putting them upon his shoulders, carried them up to the top of an hill, and escaped out of their hands.

LESSON XLI.

Samson falls into the hands of the Philistines.

SAMSON giving himself up to follow harlots, was forsaken by God, and fell into the hands of his enemies. He loved an ill woman, whose name was *Delilah*, to whom he often resorted. This the *Philistines* observing, they go to her, and strike up an agreement with her for a sum of money, to inveigle, and entice him to tell wherein his great strength lay. She applies herself to him with all the art and skill she was mistress of, to discover this great secret. He several times put her off; but at last, wearied with her importunity, he told her all his heart; that he had been a *Nazarite* to God from the womb; that no razor had ever come upon his head; and that if he was shaven, his strength would depart from him, and he should be weak like other men. *Delilah*, impatient of receiving the reward, did not delay to make the experiment; for she caused his head to be shorn, as he was sleeping upon her knees. Then she alarms him with, "The Philistines are upon thee, Samson;" for there were some at hand waiting for the discovery. So he fell into their hands, and was most miserably used by them. They put out his eyes, and made him grind in the prison.

LESSON

LESSON XLII.

*Of the death of Samson.*

THE *Philistines* having got *Samson* into their hands, they soon appointed a great sacrifice to be made to their idol *Dagon*, to acknowledge the favour; and when they were merry, they called for *Samson* to make them sport. *Samson*, in the bitterness of his soul, applies himself to God for strength this once, that he might be avenged of his enemies, who were the great troublers of the people of God. God heard his prayer. He therefore laying hold on the pillars on which the house where they were stood, and bowing himself with all his might, the house fell upon all the lords of the *Philistines*, and all the people, and *Samson* died with them. And those that he slew at his death, were more than those he slew in his life.

From

From this history, we may learn how extremely dangerous it is to forsake God, and to follow wicked courses. For God is hereby provoked to forsake us, and to leave us to ourselves. And if God forsake us, how easily do we become a prey to our spiritual and temporal enemies? Whoredom is a vice which destroys thousands. Had *Samson* refrained from the company of ill women, he might have escaped the malice of his enemies. But joining himself with this wicked harlot, she inveigles him to discover a most important secret, which she, for the lucre of money, reveals to those who hated him, which brought upon him great trouble, and in the end cost him his life.

*Some other LESSONS by way of
QUESTION and ANSWER.*

LESSON XLIII.

QUESTION.

WHO made you?

Answer. GOD.

Q. Why did God make you?

A. That I might serve and glorify him, and be for ever happy in the enjoyment of him.

Q. How did God make you?

A. He first made *Adam* and *Eve*, from whom all generations of men and women have since successively descended.

Q. What

Q. What did God make you?

A. He made me a reasonable creature.

Q. What do you mean by saying you are a creature?

A. I mean that once I had no being, and that the being I have, I received from another, to wit, from God, who created me.

Q. What does this teach you?

A. It teaches me that I ought to live to the honour of that God, who gave me my being.

Q. What does this farther teach you?

A. To live in a constant dependence upon God, who made me, and preserves me; and duly to own and acknowledge my dependence upon him, and to praise him.

Q. What do you mean by saying you are a reasonable creature?

A. I mean that I am better than a beast, and endued with reason and understanding, having an immortal soul, which is more noble and excellent than the body.

Q. What does this teach you?

A. It teaches me that I ought never to do any thing below, or unworthy of myself; but so to demean myself, as that I may hereafter give a comfortable account to God.

L E S S O N XLIV.

Q. **I**N what condition did God make our first parents?

A. He made them righteous and holy, after his

his own image, giving them dominion over the other creatures here below.

Q. Did our first parents continue in the happy state wherein God made them?

A. No; they broke the law, which God had given them to make trial of their obedience, and thereby brought misery upon themselves and all their posterity.

Q. Did God leave man after the fall in this miserable condition?

A. No; of his infinite grace and meer goodness, he immediately promised a Saviour, whom, in due time, he sent into the world.

Q. Who is this Saviour?

A. Jesus Christ, the eternal and only begotten and beloved Son of God, who was born of a virgin, being in all things made like unto us, yet without sin.

Q. What did Jesus Christ do for our salvation?

A. He became our Prophet, our Priest, and our King.

Q. What did he do for us as our Prophet?

A. He taught us the will of God, and the way to recover the happiness which by sinning against him we had lost?

Q. When may we be said to receive him as our Prophet?

A. When we diligently attend to, and follow his divine instructions.

Q. What did Jesus Christ for us as our Priest?

A. He

A. He suffered death upon the cross, to make satisfaction for our sins.

Q. What does Jesus Christ as our King?

A. He rules and protects his faithful servants who sincerely obey his laws, and his enemies are forced to be subject to his dominion.

LESSON XLV.

Q. **W**HAT is required of us, in order to our being saved by Jesus Christ?

A. Faith, repentance, and sincere obedience, or newness and holiness of life.

Q. What is faith?

A. Faith is an assent of the mind to all those divine truths, which are contained in the holy scriptures, particularly that Jesus Christ is the Son of God.

Q. How may we know when our faith is true and sincere.

A. Our faith is true and sincere, when it prevails with us seriously to endeavour to obey all God's commands, to fear above all things his threatenings, and to depend on him for the performance of his promises.

Q. What is true repentance?

A. True repentance is such a godly sorrow for sin, as engages us to confess, hate and forsake it, and to undo as much as in us lies the evil we have done.

Q. Does true repentance include in it a change of the life?

C

A. If

A. If our repentance is true and real, it will be followed by a change in the whole life and conversation.

Q. Do the scriptures give any encouragement to trust to a death-bed repentance?

A. Those christians who knew or might have known the will of God, but remained wilfully ignorant, have no encouragement in the word of God to trust to a death-bed repentance.

Q. May we not hope that God of his infinite mercy will accept of such a repentance?

A. God has given us no assurance hereof. As the scriptures represent him to be merciful, so they tell us that he is holy and just.

Q. If men have been so foolish and inconsiderate as to put off their repentance to their last minutes, do the ministers of Christ use to bid them to despair of mercy?

A. No. But they pray with them, and for them, exhorting them to do all that they can in their circumstances; but they cannot assure them from God, that he will accept of such a repentance.

Q. Do you think a death-bed repentance impossible?

A. I will not say so; but it is extremely dangerous, and very uncomfortable.

Q. Why do you think so?

A. Because it is doubtful whether it is true and sincere. We have had many sad examples of people, who have thought themselves at the point of death, and have made great pro-

professions of repentance, but on their recovery, they have returned to their former wicked course of life.

Q. What is sincere obedience, or newness and holiness of life?

A. It consists in denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world.

Q. Do not those who truly repent, believe, and obey, become quite other men than they were before?

A. Yes; for being regenerate and born again, by the operations of the holy Spirit of God, they put off their former conversation, and become new creatures.

Q. How else does this change appear?

A. The image of God is in some good degree restored to their souls, so that they resemble and imitate God. The whole stream of their affections is turned from the love of sin to the love of God; and they are daily endeavouring, by the universal practice of holiness, to make themselves meet for the kingdom of heaven.

Q. Are we able by our own natural strength to do these things?

A. No; the aid and assistance of the holy Spirit of God, who is given in baptism, is necessary.

Q. How may we obtain such measures of divine assistance as we stand in need of?

A. By being diligent and frequent in the use of those means which God has appointed

to convey his grace to us, and a right use of that assistance he already has, or shall hereafter give us.

Q. What do you understand by means of grace?

A. Frequent and fervent prayer to almighty God, the receiving of the holy sacrament often, hearing the word of God, diligent reading or hearing the holy scriptures, and meditating on them.

Q. Is fasting necessary?

A. It may be sometimes necessary to join fasting with other holy exercises, to subdue sin in us, and to wean us from the love of the world, and to draw us to God.

Q. What encouragement have we to pray for the assistance of the holy Spirit of God?

A. The promise of our blessed Saviour, *Luke xi. 13.* who has assured us of God's readiness to give it to those who with humility, earnestness, and importunity, ask it.

LESSON XLVI.

Q. **W**ILL none be saved by Jesus Christ, but those who perform these conditions?

A. Not any; because Jesus Christ and his apostles most expressly and plainly say so.

Q. In what place of scripture is faith, or a belief in Jesus Christ, made necessary to salvation?

A. In

A. In the third chapter of St *John*, and 36th verse. ^{ss} He that believeth on the Son, hath ^{ss} everlasting life: and he that believeth not ^{ss} the Son, shall not see life; but the wrath of ^{ss} God abideth on him.^{ss}

Q. What scriptures assert the necessity of repentance?

A. Our Saviour himself, *Luke* xiii. 5. affirms, that ^{ss} except we repent we shall all ^{ss} perish.^{ss}

Q. What says St *Peter*, *Acts* iii. 19. concerning repentance and conversion?

A. He makes them the condition of our having our sins blotted out, or forgiven.

Q. How does it appear, that newness and holiness of life, or obedience, is necessary?

A. From the twelfth chapter of the epistle to the *Hebrews*, verse 14. ^{ss} Follow peace with ^{ss} all men, and holiness, without which no man ^{ss} shall see the Lord.^{ss} And chap. v. ver. 9. ^{ss} He [Christ] became the author of eternal ^{ss} salvation unto all them that obey him.^{ss}

LESSON XLVII.

Q. **H**OW is this obedience otherwise expressed in scripture?

A. By proposing to our imitation the examples of those, who through faith and patience inherit the promises; but chiefly the example of Jesus Christ.

Q. In what must we imitate Jesus Christ?

A. We must imitate the holiness of his life,

life, by being chaste, pure, and holy in all our conversation, as he was.

Q. In what else?

A. We must deny ourselves, and take up our cross and follow him.

Q. Can you give me another instance?

A. Yes; we must avoid all kind of pride, and endeavour to be meek and lowly as Jesus Christ was.

Q. May we slander, reproach, mock, or despise any one?

A. No; and if any treat us so, we must bear it patiently, returning good for evil: for so did Jesus Christ when he lived here on earth.

Q. Did Jesus Christ entirely submit himself to the will of his heavenly Father?

A. He did; saying in his bitter agony, *Luke xxii. 42.* "Father, not my will, but thine be done."

Q. How must we imitate him therein?

A. By being in all things resigned to the will of God, even under the greatest trials and sharpest afflictions and sufferings.

Q. May we not intend our own praise, or do our own will?

A. We must not, but in all things do the will of God, purposing his glory as the end of all our actions. For as long as we follow our own wills, and set them up in opposition to God's will, it is impossible to be happy.

Q. How must we behave ourselves towards our christian brethren?

A. We

A. We must love them without dissimulation, and be charitably affected towards all men, forgiving and praying for our enemies.

Q. How must we carry ourselves towards the poor and afflicted?

A. We must comfort the afflicted, relieve the poor and needy according to our ability, and as we have opportunity do good to all men, Jesus Christ having given us an example in these things.

LESSON XLVIII.

Q. CAN you now tell me, in few words, what those must do who would have a reasonable hope of being saved by Jesus Christ?

A. They must firmly believe and obey the doctrine of Christ, and repent, and turn from all sin to God.

Q. What motives are there to quicken us to a speedy performance of these conditions?

A. The frequent and serious consideration of the four last things, Death, Judgment, Heaven and Hell.

Q. What does the scripture teach us concerning death?

A. That it is appointed for all men once to die.

Q. What comparison does the Spirit of God make use of, to represent the shortness and uncertainty of our lives?

A. They are compared to grass, which soon withers after it is cut; and to a vapour, which appeareth for a little time, and then vanisheth away.

Q. What ought the consideration of the shortness and uncertainty of our lives to teach us?

A. The shortness and uncertainty of our lives, ought to "teach us so to number our days, that we may apply our hearts to true wisdom;" which consists in fearing God, and keeping his commandments, and departing from evil.

Q. What else may we learn from hence?

A. Never to defer any thing that is necessary and of consequence to us; because there is no work, nor device, nor wisdom, nor knowledge in the grave, whither we are going.

Q. Does not the scripture tell us, that God will call all men to judgment at the end of the world?

A. The scripture tells us, that "God has appointed a day, wherein he will judge the world in righteousness by Jesus Christ, whom he has appointed judge of the quick and dead."

Q. What does it say concerning us?

A. That "we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

Q. Do you believe that you yourself shall
be

be raised from the dead, and be set before the judgment-seat of Christ?

A. I firmly believe it; and likewise that every one, high and low, rich and poor, young and old, must there appear.

Q. What effect ought this consideration to have upon us?

A. It should make us search and try our ways, and turn unto the Lord, that we may not at his judgment be condemned with the world of the ungodly.

Q. Ought we not to pray to God to assist us in our examination and preparation for death and judgment?

A. Yes; because "the heart is deceitful above all things." And therefore we should pray with *David*, (Psalm cxxxix. 23, 24.)
 "Search me, O God, and know my heart;
 "try me, and know my thoughts; and see if
 "there be any wicked way in me, and lead
 "me into the way everlasting."

LESSON XLIX.

Q. WHAT does the scripture teach us concerning heaven?

A. We are told, that it is a place of rest, and comfort, and joy; even that there is fulness of joy and pleasures for evermore.

Q. What more do the scriptures say of our happiness there?

A. That when Christ shall appear, we shall be like him, and shall see him as he is; and

that our vile bodies shall be changed and made like unto his glorious body.

Q. How are the inhabitants of this place described?

A. As kings, having crowns and scepters; and the glory of which they are partakers, is styled an exceeding and eternal weight of glory.

Q. Will all people hereafter be admitted to this inconceivable happiness?

A. Many will seek to be admitted into this happy place, who will be excluded because they did not strive; that is, they did not take pains enough, nor set about it till it was too late.

Q. Who are those that will enter?

A. They are those who repent and are converted, and become new creatures, and live and walk worthy of God, who hath called us to his kingdom and glory.

Q. What is necessary for us to do, if we would not deceive ourselves with vain and deceitful hopes of going to heaven?

A. It is necessary for us sincerely and heartily to endeavour to become like unto God, and to purify ourselves as he is pure.

Q. Who are those that will be excluded this happy place?

A. All the workers of iniquity, all unrighteous and wicked people.

Q. What particular persons are mentioned, who will be shut out of heaven?

A. Fornicators, idolaters, adulterers, effeminate,

nate, abusers of themselves with mankind, thieves, covetous, revilers, extortioners, drunkards, such as live in malice and envy, and such like sins, shall be excluded the kingdom of heaven, (compare *1 Cor. vi. 9, 10. & Gal. v. 20, 21.*)

Q. What effect ought this to have upon you?

A. It ought to engage us to forsake all sin, and to be always abounding in the work of the Lord; never to be weary, or discouraged in well doing, but to persevere in our duty to God, knowing that we shall be so amply rewarded by him.

Q. What does the scripture say of hell?

A. That it is a place of torment, which was prepared for the devil and his angels; and that the punishment there is everlasting; and that there is weeping and wailing, and gnashing of teeth.

Q. Who will be condemned to this dreadful place?

A. All wicked livers, all who know not God, and obey not the gospel of our Lord Jesus Christ.

Q. How shall these be punished?

A. With everlasting destruction from the presence of the Lord, and from the glory of his power, and shall be cast into Hell-fire, where their worm dieth not, and the fire is not quenched.

Q. What must we do to escape this place of torment?

A. In order to escape the wrath that is to come,

come, and to be saved from eternal misery, I must truly repent of all my sins, and turn to God, bringing forth fruits meet for repentance.

Q. What else must you do?

A. I must believe in Jesus Christ, and daily endeavour to please God, making his laws the rule of my life.

Of Relative Duties, in the Words of Scripture.

LESSON L.

The Duty of Husbands.

HAVE ye not read, that he which made them at the beginning, made them male and female? And said, For this cause shall a man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder, *Matt. xix. 4, 5, 6.*

Moses, because of the hardness of your hearts, suffered you [*the Jews*] to put away your wives; but from the beginning it was not so: And I [*Christ*] say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her

her which is put away, doth commit adultery, *Matt. xix. 8, 9.*

Husbands, love your wives, and be not bitter against them, *Col. iii. 19.*

Husbands, love your wives, as Christ also loved the church. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself, *Eph. v. 25, 28.*

Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered, *1 Pet. iii. 7.*

She is thy companion, and the wife of thy covenant——Therefore take heed to your spirit, and let none deal treacherously (or *unfaithfully*) against the wife of his youth, *Mal. ii. 14, 15.*

LESSON LI.

The Duty of Wives.

A VIRTUOUS woman is a crown to her husband; but she that maketh ashamed, is as rottenness in his bones, *Prov. xii. 4.*

The man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man, *1 Cor. xi. 8, 9.*

A prudent wife is from the Lord. The heart of her husband doth safely trust in her. She will do him good, and not evil, all the days

days of her life,—She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the way of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her, *Prov. xix. 4.* and chap. xxxi. 11, 12, 26—28.

The woman which hath an husband, is bound by the law to her husband, so long as he liveth: But if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man, *Rom. vii. 2, 3.*

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church.—Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing, *Eph. v. 22—24.*

Let the wife see that she reverence her husband, *Eph. v. 33.*

Let the woman learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be silent. For *Adam* was first formed, then *Eve*. And *Adam* was not deceived, but the woman being deceived was the first in the trans-

transgression, 1 *Timothy* ii. 11, 12, 13, 14.

See more, 1 *Pet.* iii. 1, 2, 3, 4, 5, 6.

LESSON LII.

Of the Duty of Parents.

AND the Lord said, Shall I hide from Abraham that thing which I do? For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, *Gen.* xviii. 17, 19.

These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, *Deut.* vi. 6, 7.

Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord, *Eph.* vi. 4.

Train up a child in the way he should go: and when he is old he will not depart from it, *Prov.* xxii. 6.

Chasten thy son while there is hope, and let not thy soul spare for his crying, *Prov.* xix. 18.

He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes, *Prov.* xiii. 24.

Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him, *Prov.* xxii. 15.

Withhold not correction from thy child:
for

for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell, *Prov. xxiii. 13, 14.*

The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame, *Prov. xxix. 15.*

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul, *Prov. xxix. 17.*

Fathers, provoke not your children to anger, lest they be discouraged, *Col. iii. 21.*

The children ought not to lay up for the parents, but the parents for the children, *2 Cor. xii. 14.*

If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel, *1 Tim. v. 8.*

L E S S O N L I I I .

The Duty of Children.

CHildren obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayst live long on the earth, *Eph. vi. 1, 2, 3.*

My son, hear the instruction of thy father, and forsake not the law of thy mother, *Prov. i. 8.*

Ye

Ye shall fear every man his mother and his father, *Lev. xix. 3.*

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness, *Prov. xx. 20.*

Cursed be he that setteth light by his father or his mother, *Deut. xxvii. 16.*

A wise son maketh a glad father, but a foolish son is the heaviness of his mother, *Prov. x. 1.*

LESSON LIV.

The Duty of Masters.

MASTERS, give unto your servants that which is just and equal, knowing that ye have a Master in heaven, *Col. iv. 1.*

If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me in the womb, make him? and did not one fashion us in the womb? *Job xxxi. 13, 14, 15.*

Over your brethren, the children of *Israel*, ye shall not rule one over another with rigour, *Lev. xxv. 46.*

Wo unto him—that useth his neighbour's service without wages, and giveth him not for his work, *Jer. xxii. 13.*

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren,

brethren, or of strangers—at his day thou shalt give him his hire, *Deut. xxiv. 14, 15.*

LESSON LV.

Of the Duty of Servants.

SERVANTS, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto *Christ*: Not with eye-service, as men-pleasers, but as the servants of *Christ*, doing the will of God from the heart; with goodwill doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free, *Eph. vi. 5, 6, 7, 8.*

Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things, *Titus ii. 19, 20.*

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man, for conscience toward God, endure grief, suffering wrongfully, *1 Pet. ii. 18, 19.*

Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed, *1 Tim. vi. 1.*

LESSON

LESSON LVI.

Of the Government of the Tongue.

KEEP thy tongue from evil, and thy lips from speaking guile, *Psalms* xxxiv. 14.

Lord, who shall dwell in thy tabernacle, who shall rest upon thy holy hill? He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour, *Psalms* xv. 1, 3.

Speak evil of no man, *Titus* iii. 2.

Thou shalt not raise a false report, *Exod.* xxiii. 1.

He that uttereth slander is a fool, *Prov.* x. 18.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles, *Prov.* xxi. 23.

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise, *Prov.* x. 19.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain, *James* i. 26.

Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest you fall into condemnation, *James* v. 12.

Let not corrupt communication proceed out of your mouth, but that which is good to the use

use of edifying, that it may minister grace unto the hearers, *Eph. iv. 29.*

Putting away lying, speak every man truth with his neighbour; for we are members one of another, *Eph. iv. 25.*

Lie not one to another; seeing ye have put off the old man with his deeds, *Col. iii. 9.*

Lying lips are abomination to the Lord; but they that deal truly are his delight, *Prov. xii. 22.*

———All liars shall have their part in the lake that burneth with fire and brimstone, *Rev. xxi. 8.*

Some other Lessons, being a collection of useful P R O V E R B S.

I. stands for Italian. S. for Spanish. F. for French. E. for English. W. for Welch.

L E S S O N L V I I.

IT is horribly dangerous to sleep near the gates of hell. *I.*

Tell me what life you live, and I will tell you how you shall die. *I.*

Hell is full of good intentions. *I.*

Let nothing affright you but sin. *S.*

He who hath lost shame is lost to all virtue. *S.*

If you do evil, expect to suffer evil. *S.*

He

He who sins like a fool, like a fool goes to hell. *S.*

Justifying a fault doubles it. *F.*

Never do that by yourself, you would blush to have known to others. *F.*

Fly the pleasure that will bite to morrow. *E.*

Better suffer a great evil than do a little one. *E.*

Every sin brings its punishment along with it. *E.*

The best thing in gaming is, that it be but little used. *I.*

No sensual pleasure ever lasted so much as one whole hour. *S.*

A man is valued as he makes himself valuable. *I.*

A good cake and an ill custom should be broken. *E.*

L E S S O N LVIII.

ONE lie draws ten more after it. *I.*

Speak the truth and shame the devil. *E.*

Abate two thirds of all the reports you hear. *I.*

He who cannot hold his peace, will never live at ease. *I.*

Civil language never hurts the tongue. *E.*

In all contention put a bridle upon your tongue. *S.*

Speaking ill of others is a villainous practice. *F.*

A good

A good word is as soon said as a bad one. *E.*
 He who repeats the ill he hears of another
 is the true slanderer. *An Eastern Proverb.*

So much passion, so much of nothing to
 the purpose. *E.*

Anger soon dies with a wise and good man.
E.

It is great courage to suffer, and great wisdom
 to bear it patiently. *S.*

He loves you better who strives to make
 you good, than he who strives to please you. *S.*

Would you be revenged on your enemy?
 Live as you ought, and you do it to the purpose.
I.

L E S S O N L I X.

A Man may be great by chance, but never
 wise or good without taking pains for
 it. *E.*

Forbear not to do what you should do, for
 fear fools should scoff at your great wisdom.
F.

It is much more painful to live ill, than to
 live well. *S.*

Consider well who you are, what you do,
 whence you came, and whither you are to
 go. *I.*

He who doth no ill, hath nothing to fear. *I.*

He who considers the end, restrains all evil
 inclinations. *I.*

To do good still make no delay;
 For life and time slide fast away. *I.*

Do

Do what you ought, and let what will come on it. *I.*

Knowing is worth nothing, unless we do the good we know. *I.*

He is far from a good man, who strives not to grow better. *I.*

He who doth a kindness to a good man, doth a greater to himself. *I.*

As you use your father, so will your children use you. *S.*

The best remedy against an evil man, is to keep at a good distance from him. *S.*

LESSON LX.

HE who lives as he should, has all that he needs. *I.*

God's providence is the best inheritance. *E.*

A covetous man is always poor. *F.*

He is a rich man whom God loves. *F.*

He is a rich man who hath God for his friend. *S.*

He is rich who desires nothing more. *I.*

Prosperity is the worst enemy a man usually hath. *I.*

So much only is mine, as either I use myself, or give for God's sake. *I.*

Money is his servant, who knows how to use it as he should; his master, who doth not. *I.*

He who hath good health, is a rich man, and doth not know it. *I.*

Too much prosperity makes most men fools. *I.*

The

The truest content is that which no man can deprive us of. *S.*

He who would please every body in all that he doth, troubles himself, and contents no body.

He is master of the world who despises it; its slave, who values it. *I.*

He is truly happy, who can make others happy too. *I.*

L E S S O N L X I.

THE love of God prevails for ever, all other things come to nothing. *S.*

God stays long, but strikes at last. *W.*

No mirth good, but with God. *W.*

In every work, begin and end with God. *E.*

He can do nothing well, who is at enmity with God. *S.*

He who resolves to amend, hath God on his side. *S.*

Prayer and provender hinder not a journey. *S.*

The only true liberty is to serve God. *I.*

No man is greater in truth, than he is in God's esteem. *I.*

Where God is, there is nothing wanting. *I.*

He who serves God, hath the best master in the world. *I.*

God hath provided no remedy for wilful obstinacy. *E.*

Obstinacy is the worst, the most incurable of all sins. *I.*

L E S S O N

LESSON LXII.

IDLNESS buries a man alive. *I.*

Idleness in youth makes way for a painful and miserable old age. *S.*

He who rises late, loses his prayers, and provides not well for his house. *S.*

A bad agreement is better than a good lawsuit. *I.*

It is better keeping out of a quarrel, than to make it up afterward. *I.*

A man's hat in his hand never did him harm. *I.*

A great deal of pride obscures or blemishes a thousand good qualities. *I.*

The first degree of folly is to think one's self wise, the next to tell others so, the third to despise all counsel. *I.*

Drinking water neither makes a man sick, nor in debt, nor his wife a widow. *S.*

Few die of hunger, an hundred thousand of surfeits. *S.*

Eating little and speaking little can never do a man hurt. *S.*

LESSON LXIII.

A Wise man changes his mind when there is reason for it. *I.*

It is the wisest thing in the world to be a good man. *F.*

The best cunning is never to use any trick. *F.*

D

Learning

Learning is wealth to the poor, and honour to the rich, and a support and comfort to old age. *S.*

Though old and wise, yet still advise. *S.*

The most useful learning in the world, is that which teaches us to die well. *S.*

He is learned enough, who knows how to live well. *I.*

He who knows nothing, is confident in every thing. *I.*

A clear conscience is a sure card. *W.*

Tythe and be rich. *A Jewish Proverb.*

Knavery may serve a turn, but honesty is best in the long run. *E.*

He who thinks to cheat another, cheats himself most. *I.*

He who lives well, sees afar off.

He is a fool who cannot be angry; but he is a wise man who will not.

Always refuse the advice that passion gives.

Will is the cause of woe.

Go not to hell for company.

A good wife by obeying governs. *S.*

Heaven is not to be had by bare wishes.

L E S S O N LXIV.

THE *Jews* tell us, that *Adam* left seven rules of religion to his posterity, with this memorable admonition; namely,

“That no man would ever venture upon
“sin, if he could see it from the beginning
“to the end.”

Antisthenes,

Antisthenes, an heathen philosopher, had such just notions of the baseness and shameful-ness of vice, that he used to affirm with great warmth, "That he had rather be punished
" with madness, than abandoned to vicious
" pleasure."

He likewise left this serious admonition to be duly considered by all men; namely,

"That they will never enjoy a blessed im-
" mortality hereafter, except they be now
" godly and just."

L E S S O N LXV.

HUGO GROTIUS, notwithstanding the reputation he had acquired on account of his learning, and though he was as great a scholar as any age of the world ever produced; yet, when he came to die, wished he could change conditions with *John Urick*, who was a devout, harmless poor man in his neighbourhood, who spent several hours in a day in prayer and religious exercises.

Cardinal *Woolsey* was first minister of state to king *Henry* the eighth, and in great favour with him. He was a proud, insolent, and vicious man, and falling under disgrace, he was sent for by the king; but dying in his journey between *York* and *London*, he left this testimony behind him, to the honour of religion and virtue, namely, "Had I served my God
" as zealously as I have served my prince,

“ he would not have forsaken me in my old
“ age.”

Sir *John Mason*, who was Privy Counsellor to four Princes, and admitted to the most important transactions of state for thirty years together, thus delivered himself. “ All my
“ experience and enquiry into things, have
“ brought me to these solid thoughts, viz.
“ Seriousness is the greatest wisdom ; tempe-
“ rance the best physick ; a good conscience
“ the best estate.”

L E S S O N LXVI.

SIR *Philip Sidney*, who was admired and loved for his wisdom and valour all over *Europe*, his last words were: “ Govern your
“ will and affections by the will and word of
“ your creator : In me behold the end of this
“ world and all its vanities.”

Sir *Thomas More*, who was Lord High Chancellor of *England* in the reign of *Henry* the eighth, used often these wise sentences.

1. The world is undone by looking on things at a distance.

2 To aim at honour here, is to set a coat of arms over a prison gate.

3. He that is covetous when he is old, is like a thief that steals when he is going to the gallows.

4. The greatest punishment in the world were to have our wishes.

5. We

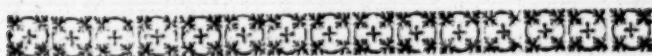
5. We go to hell with more pains than we might go to heaven with.

6. Who would not send his alms to heaven? Who would not send his estate whither he is to be banished?

7. *When any detracted from others at his tabl, he would say; Let any man think as he pleaseth, I like this room well.*

8. *When his sons complained how little they gained under him: I will do justice, said he, for your sake, to any man, and will leave you a blessing.*





PART II.

*Containing the chief Rules for Spelling and
Dividing Words into Syllables.*

LESSON I.

QUESTION.

HOW many letters are there?

Ans. Twenty-six; a b c d e f g h i j k
l m n o p q r s t u v w x y z.

Q. How are the letters divided?

A. Into vowels and consonants.

Q. What is a vowel?

A. A vowel is a letter which makes a full and perfect sound of itself.

[*Note,* The word vowel signifies a sounding letter.]

Q. How many vowels are there?

A. Five, a e i o u; and y, when it comes at the end of words.

LESSON

LESSON II.

Q. WHAT is a consonant ?

A. A consonant is a letter which in spelling cannot be sounded by itself, but is sounded with a vowel, going before, or following it.

[Note, The word consonant signifies a letter that sounds together with other letters.]

Q. How many consonants are there ?

A. Twenty-one ; b c d f g h j k l m n p q r s t v w x y z.

Q. Why are j and v reckoned among the consonants ?

A. Because there are two sorts of them, i and u vowel, and j and v consonant.

Q. What difference is there between i vowel and j consonant.

A. i vowel is a straight stroke with a speck upon it : thus i, j consonant is a longer stroke which turns at the bottom towards the left hand, thus j.

Q. How are u vowel and v consonant distinguished ?

A. u vowel is broad at bottom, thus u ; v consonant is sharp at bottom, thus v, or narrow, as v.

Q. How is c sounded ?

A. c before a, o, and u, is sounded like k ; as in *can*, *come*, *cub*. But before e, i, or y, it is sounded like s ; as in *cedar*, *cipher*, *cypress*.

LESSON III.

Q. IS not y sometimes a consonant and sometimes a vowel?

A. y at the beginning of a word is always a consonant, as in *you, yes, yoke, &c.* In the middle or at the end of a word it is always a vowel, as in *mystery, my, &c.*

Q. Is not w sometimes used as a vowel?

A. w is always used as a vowel at the end of a syllable, as in *new, vowel, &c.*

Q. What is a diphthong?

A. Two vowels joined together in one word, as *ai, au, oi, &c.*

Q. What if but one of the two vowels in a syllable is sounded?

A. Then it is called an improper diphthong, as in *head, bread, &c.*

LESSON IV.

Q. HOW is ti sounded?

A. When it is neither the first nor last syllable in a word, and is before a vowel, it is sounded like si or shi, as *pa-ti-ent*, sounded *passient* or *passhent*.

Q. What exceptions are there to this rule?

A. Three. First, when ti comes after s, as in *question, christian, &c.*

Secondly, When ti comes before the additional terminations, *or, est, eth, ed*; as *lofter, loftiest, pi:ieth, pitied, &c.*

Thirdly,

Thirdly, In Greek names beginning with anti, as *Antioch*, &c.

Q. What is a syllable?

A. A syllable is a distinct sound in a word.

[Note, The word *syllable* signifies *comprehension* or *containing*. It many times contains more letters than one.]

Q. How many letters go to a syllable?

A. Sometimes a vowel only makes a syllable, as in *a-ged*: Sometimes a diphthong or two vowels, as in *au-di-ence*: Sometimes a vowel or diphthong with one or more consonants, as in *con-tu-ma-ci-ous*, *strength*.

Q. How many syllables are there in a word?

A. There are as many syllables in a word as there are distinct sounds; for example, in the word *il-le-gi-ti-ma-cy*, there are six syllables, because six distinct sounds.

LESSON V.

Directions for Dividing Words into Syllables.

Q. IS there any general rule for dividing of words into syllables?

A. The most general rule for dividing of words into syllables, is to observe carefully the sound or pronunciation of the word.

Q. Can you give any examples?

A. Yes; doc-trine, emp-ty, frus-trate, im-i-tate, a-buse, a-dorn, in-ter-est, &c.

Q. What other rule have you for dividing of words?

A. End each syllable with a vowel, leaving consonants to begin the following syllable, as glo-rify, a-gree, beau-ti-ful, se-cre-ty, &c.

Q. What if two or more consonants come together?

A. When two or more consonants come together, if any of them be sounded with the vowel going before, they must according to the general rule, be spelt with it, as vir-tue, augment, dig-ni-ty, mon-ster, bi-shop, &c.

Q. What if *e* or *es* be at the end of a word?

A. If *e* or *es* be at the end of a word, they generally, with the foregoing vowel and consonants, make a part of the last syllable; as in re-mem-brance, be-lieve, and the like.

Q. What exceptions are there to this rule?

A. All foreign words, as, *Con-ge*, *E-pi-to-me*: scripture names, as, *Phe-be*, *Jes-se*.

Q. What if *es* comes after *c*, *g*, *ch*, *s*, *sh*, *x*, or *z*.

A. If *es* comes after *c*, *g*, *ch*, *s*, *sh*, *x* or *z*, then it makes a distinct syllable; as, *fa-ces*, *a-ges*, *rich-es*, *wish-es*, *ros-es*, *tax-es*, *priz-es*.

LESSON VI.

Q. **T**O which vowel does *x* go?

A. *x* always goes to the vowel before it; as in *lux-ury*, *max-im*, *ax-i-om*, *prox-y*, &c.

Q. What if a consonant be doubled?

A. If

A. If a consonant be doubled, it must be parted; as in *fol-ly*, *com-mon*, *din-ner*, *let-ter*, &c.

Q. What if a word be compounded or made up of two words?

A. If a word be compounded of two words, then each word must be spelt by itself, as *with-al*, *where-as*, *an-other*, *non-age*, *house-hold*, *help-less*.

Q. What if the word be intire, and has only a termination added to it?

A. Then the word in spelling must be separated from the termination.

Q. Can you reckon up these terminations to me?

A. They are chiefly seven, *es*, *est*, *eth*, *ing*, *ed*, *er*, *ish*; as, *speech-es*, *teach-est*, *teach-eth*, *teach-ing*, *learn-ed*, *teach-er*, *child-ish*.

LESSON VII.

Q. WHAT are the most usual points in a sentence?

A. These four; a comma, marked thus (,) a semicolon, thus (;) a colon, thus (:) a period, thus (.)

Q. What time is allowed in reading, when you meet with any of them?

A. At a comma while I can count one; at a semicolon two; a colon three; at a period four, or longer.

Q. Of what use are stops?

A. To

A. To give time in reading to take breath, and to avoid confusion in the sense, when you join words to make sentences.

Q. Is there any certain rule where the stops are to be placed?

A. No: but a writer is often at liberty to use a comma or semicolon; also a semicolon or colon; also a colon or period, as he chooses.

Dare to speak truth; nothing can need a lie:

A fault that needs it most, grows two thereby.

Note, At the words *truth*, and *lie*, a colon or semicolon may be used indifferently.

LESSON VIII.

Q. **W**HAT is a note of interrogation?

A. A crooked mark set over a period thus (?)

Q. What is the use of a note of interrogation?

A. To show that the sentence is a question; as, Who among us can dwell with everlasting burnings?

Q. What is a note of exclamation or admiration?

A. A straight mark set over a period, thus (!)

Q. When is a note of exclamation or admiration used?

A. After any passionate exclamation or crying out, and after words of wonder. As
O that

O that they were wise ! that they understood this ! that they would consider their latter end !

Deut. xxii. 29.

Q. What is a parenthesis ?

A. Two crooked dashes, thus ().

Q. What is the use of a parenthesis ?

A. To include words in a sentence, which may be left out without spoiling the sense. As, The Lord is not slack concerning his promise, (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, 2 *Pet.* iii. 9.

LESSON IX.

Q. WHAT are brackets ?

A. Two straight strokes with corners at each end, thus [].

Q. Of what use are brackets ?

A. To include a sentence written to explain something going before.

Q. What is an apostrophus ?

A. It is a comma set at the head of a letter, to shew that some letter or syllable is wanting. As, *it's* for *it is*, *I'll* for *I will*, *cou'd* for *could*, *ne'er* for *never*.

Q. What is a hyphen ?

A. It is a very short line made thus (-).

Q. What is the use of an hyphen ?

A. To join together two words, which make a half compound, as foot-stool, sun-shine, &c. It is also used when part of a word is written on one line, and part on another.

LESSON

LESSON X.

Q. WHAT is a paragraph?

A. It is a q blotted in the body, thus ¶.

Q. What is the use of it?

A. It denotes the beginning of a new discourse.

Q. What is a caret?

A. It is a v consonant turned upside down, thus (^).

Q. What is the use of it?

A. To show, when any words in writing are left out, where they should come in. As
*JESUS CHRIST is the author of eternal salva-
 ^ all who*

tion to ^ obey him: but is only used in writing.

Q. What is a section?

A. It is a subdivision, or part of a chapter, marked usually thus §.

Q. What is an index?

A. It is a hand pointing to some remarkable passage ☞.

Q. What is a quotation?

A. It is one or two commas set against some lines on the left-hand side of a page, to show that they are quoted from another, thus
 “

Q. Is this mark of any other use?

A. It is sometimes, though rarely, used to point out some remarkable passage.

Q. What notes refer to the margin?

A. An

A. An asterisk made thus *, an obelisk made thus †, also this mark ‖. And sometimes small letters and figures are used to refer to the margin, on the bottom or side of the page.

LESSON XI.

Q. WHAT are the usual abbreviations of titles?

A. They are these following.

Mr. Master.	M. A. Master of Arts.
Mrs. Mistress.	B. D. Batch of Divinity.
Ld. Lord.	B. A. Batchelor of Arts.
Bp. Bishop.	S. or St. Saint.
A. Bp. Archbishop.	Bart. Baronet.
Knt. Knight.	Capt. Captain.
Esq; Esquire.	Lieut. Lieutenant.
Gent. Gentleman.	Col. Colonel.
Dr. Doctor.	Lp. Lordship.
D. D. } Doctor of	Rt. Hon. Right Honour-
or } Divinity.	able.
S. T. P. }	F. R. S. } Fellow of the
M D. Doctor of Physic.	Royal Society.
LL. D. Doctor of Laws.	G. R. George Rex.

LESSON XII.

Q. HOW are the names of the *months* abridged?

A. Thus,

Jan. Jannary	Ma. May.	Sept. September.
Feb. February.	Jun. June.	Oct. October.
Mar. March.	Jul. July.	Nov. November.
Apr. April.	Aug. August.	Dec. December.

Q. Are

Q. Are there any other abbreviations used in English.

A. Yes, these following.

A. D.	} In the Year of our Lord	N. B. Note well.
or		N. S. New Stile.
An. Dom.		O. S. Old Stile-
Ana, of the same quan-		ty. ¶ Ann. Yearly.
		¶ Cent. By the Hun-
B. V. The Blessed Vir-		dred.
gin.		q. d. as if he should say.
J. H. S. Jesus the Savi-		viz. to wit, namely.
our of men.		e. g. for instance, for
i. e. that is.		example sake.
B. Book.		p. page.
MS. Manuscript.		v. <i>verse</i> , likewise <i>see</i> .
MSS. Manuscripts.		&c. <i>and the rest</i> , or <i>and</i>
N. Note.		<i>so forth</i> .

LESSON XIII.

IT is of use to be able to repeat by heart the names of the books of the Old and New Testaments; let me hear you repeat them in the order they lie in the Bible, for you will thereby readily turn to any chapter or verse.

<i>Names.</i>	<i>Abridgment.</i>	<i>Names.</i>	<i>Abridgment.</i>
Genesis	Gen.	Judges	Judg.
Exodus	Ex.	Ruth	—
Leviticus	Lev.	1 Samuel	1 Sam.
Numbers	Num.	2 Samuel	2 Sam.
Deuteronomy	Deut.	1 Kings	1 King.
Joshua	Josh.	2 Kings	2 King.

Names

<i>Names.</i>	<i>Abridgment.</i>	<i>Names.</i>	<i>Abridgment.</i>
1 Chronicles	1 Chron.	Daniel	Dan.
2 Chronicles	2 Chron.	Hosea	Hof.
Ezra	Ezr.	Joel	—
Nehemiah	Neh.	Amos	Am.
Esther.	Esth.	Obadiah	Obad.
Job	—	Jonah	Jon.
Psalms	Pf. or Psal.	Micah	Mic.
Proverbs	Prov.	Nahum	Nah.
Ecclesiastes	Eccl.	Habakkuk	Hab.
Canticles	Cant.	Zephaniah	Zeph.
Isaiah Isa. or Is.	or Esay.	Haggai	Hag.
Jeremiah	Jer.	Zechariah	Zech.
Lamentations	Lam.	Malachi	Mal.
Ezekiel	Ezek.		

Names of the Books of the New Testament.

Matthew	Mat.	1 Timothy	1 Tim.
Mark	Mar.	2 Timothy	2 Tim.
Luke	Luk.	Titus	Tit.
John	Joh. Jo.	Philemon	Philem.
Acts	Act.	Hebrews	Heb.
Romans	Rom.	James	Jam.
1 Corinthians	1 Cor.	1 Peter	1 Pet.
2 Corinthians	2 Cor.	2 Peter	2 Pet.
Galatians	Gal.	1 John	1 Joh.
Ephesians	Eph.	2 John	2 Joh.
Philippians	Phil.	3 John	3 Joh.
Colossians	Col.	Jude	—
1 Theſſalonians	1 Theſ.	Revelation	Rev.
2 Theſſalonians	2 Theſ.		

LESSON

LESSON XIV.

Q. WHEN are greater letters used?

A. To begin the first word of a sentence or verse, proper names, titles of honour, names of offices, arts and trades; as *Thomas, Devizes, King, Lord, Captain, Preacher, Merchant, &c.*

Q. Where else are great letters used?

A. The letters **I** and **O**, when they stand by themselves, are written with great letters; also all remarkable words in the body of sentences.

Q. Are not great letters put in inscriptions, and at the head of chapters in the Bible, instead of figures?

A. They are; the signification of which may be seen in the following table.

One	1	I.	Fifteen	15	XV.
Two	2	II.	Sixteen	16	XVI.
Three	3	III.	Seventeen	17	XVII.
Four	4	IV.	Eighteen	18	XVIII.
Five	5	V.	Nineteen	19	XIX.
Six	6	VI.	Twenty	20	XX.
Seven	7	VII.	Thirty	30	XXX.
Eight	8	VIII.	Forty	40	XL.
Nine	9	IX.	Fifty	50	L.
Ten	10	X.	Sixty	60	LX.
Eleven	11	XI.	Seventy	70	LXX.
Twelve	12	XII.	Eighty	80	LXXX.
Thirteen	13	XIII.	Ninety	90	XC.
Fourteen	14	XIV.	One Hun.	100	C.
					Two

Two Hun. 200	CC.	Eight Hun. 800	DCCC.
Three Hun. 300	CCC.	Nine Hun. 900	DCCCC.
Four Hun. 400	CCCC.	One Th. 1000	M.
Five Hun. 500	D.	One Thousand Seven	
Six Hun. 600	DC.	Hundred Seventy Nine	
Seven Hun. 700	DCC.	MDCCLXXIX.	

N. B. *A less numeral letter set before a greater, takes away from the greater so many as the lesser is, but being set after the greater, adds so many to it as the lesser stands for.*

IV. is Four.	VI. is Six.
IX. is Nine.	XI. Eleven.
XL. is Forty.	LX. Sixty.
XC. is Ninety.	CX. One Hundred and Ten.

LESSON XV.

Q. HOW are words divided ?

A. Into primitive and derivative ; also into simple and compound.

Q. What is a primitive word ?

A. A primitive word, is a word not derived from another ; as, *man, good, &c.*

Q. What is a derivative word ?

A. A derivative word, is a word derived from another ; as *goodness* from *good*, *lover* from *love*.

Q. What is a simple word ?

A. A word not compounded ; as *man, fish, &c.*

Q. What is a compound word ?

A. A word compounded of two words, as *mankind*, of *man* and *kind* ; *withal*, of *with* and *all*.

PRAYERS,



P R A Y E R S,

With some DIRECTIONS relating
to the Use of them.

LET the children be taught to think before they pray, what it is they are going about; namely, to worship the great God of heaven and earth, who made them, and whose providence gives them food and cloathing, and all other good things.

That God is every where present, though we cannot see him with our bodily eyes, and sees and observes our carriage and behaviour, both when we pray, and at all other times.

Let them be taught to repeat their prayers leisurely, seriously, and devoutly. Tell them how necessary it is to keep their eyes and minds from wandering, and to attend to what they are saying, that their hearts may be affected with it; for God expects and requires; that we worship Him, as with our bodies, so with our souls and spirits.

The

The children are supposed to use these prayers at home with their parents, brethren, and sisters, which is the reason why the words, *we, us, our*, which stand for more persons than one, are used; not *I, me, my*, which denote only one person. And if at any time they use them alone, they may be taught to intend all other people, for whom we ought to pray. Or they may learn the morning and evening prayers printed for the use of charity schools.

These prayers are only for method sake appointed for morning, noon, and evening; but the children, as they grow up, may be directed to use any of them, either morning, or noon, or in the evening, or any other prayers more suitable to their necessities.

A MORNING PRAYER.

I.

WE thank thee, O most merciful Father, for thy protection the night past, and for all thy other mercies spiritual and temporal. We recommend to thy care and providence our souls and bodies, and beg thy blessing on whatever business thou hast appointed us to do. And grant we may make thy glory and the salvation of our souls, the greatest business and care of our lives, through JESUS CHRIST our Lord. *Amen.*

II.

O God, grant we may always remember that solemn promise and vow made in our name at our baptism, and give us the constant assistance of thy grace to perform the same, by renouncing the devil and all his works; the pomps, vanities and evil customs of the world; and all the sinful lusts of the flesh, so as not to follow or be led by them; and by heartily believing, and openly professing all the articles of the christian faith; and by keeping thy holy will and commandments, and walking in the same all the days of our life. O God, make us truly sensible, that we are no farther Christians, than as we perform this our bounded duty and service; and that on the observance thereof, depends all the benefits CHRIST has purchased for us, and all our comfort and happiness, as well in this life, as in that which is to come.

III.

Give us grace, O Lord, to believe in thee, to fear thee, and to love thee, with all our heart, and soul, and strength; to worship thee; to give thanks to thee; to put our whole trust in thee; and to call upon thee. Enable us to honour thy holy name and word, and whatever hath any relation to thee; and to serve thee truly, not only at times set apart for thy more solemn worship, but all the days

of our life ; through JESUS CHRIST our Lord, in whose name and words we continue to pray ;

Our Father which art in Heaven, &c.

[Here may be used the addition for Sunday morning, when that day returns ; and if any one be sick in the family, the prayer on that occasion.]

IV.

May the blessing of God the Father, of our Lord JESUS CHRIST, and of the holy Spirit, be with us, keep, protect, and prosper us in all our lawful undertakings this day, and evermore. *Amen.*

A PRAYER FOR NOON.

O LORD, and heavenly Father, who art the giver of all goodness, we beseech thee to send thy grace unto us and all people, that we may worship thee, serve thee, and obey thee, as we ought to do ; according to the example of JESUS CHRIST, and as thy Saints and Angels do in heaven. Send us, O Lord, of thy infinite bounty and goodness, all things that are needful both for our souls and bodies, whether they relate to this life or a better. Be merciful unto us, and forgives us our sins, and dispose us by thy grace heartily to forgive all that have offended us, in obedience to thy command.

Be

96 *An* EVENING PRAYER.

Be pleased, O God, to save and defend us in all dangers ghostly and bodily; to keep us from all sin and wickedness (the greatest of all evils) and from that evil One, our spiritual enemy, the Devil, and from everlasting death, which is the wages of sin. All this thou canst do by thy power, and we trust of thy infinite mercy wilt do, through the merits of JESUS CHRIST. *Amen.*

An EVENING PRAYER.

I.

O GOD the Father have mercy upon us, miserable sinners, through JESUS CHRIST thy Son our only Mediator and Advocate; and for his sake forgive us all the sins we have this day, or any other time, committed, in thought, word, or deed, either against thee, our neighbour, or ourselves. We are grieved and sorry, and do heartily repent that we have offended thee; and we humbly come to thee for mercy and forgiveness, through JESUS CHRIST our Lord. *Amen.*

II.

O Lord, we beseech thee to incline our hearts to love our neighbour as ourselves, and to do unto all men, as we would they should do unto us in the like condition and circumstances. Particularly give us grace to love,
honour,

honour, and upon occasion, as far as we are able, to succour our natural parents, father and mother.

To honour and obey the King, and all that are put in authority under him. Endue us with a meek and humble spirit, that we may willingly and chearfully submit ourselves to all our governors, teachers, spiritual pastors and masters, and to order ourselves lowly and reverently to all our betters.

III.

O Lord, grant that we may never hurt any body, by word or deed.

That we may never bear malice nor hatred in our hearts.

That we may always keep our tongues from evil-speaking, lying and slander.

That we may be true and just in all our dealings, and keep our hands from picking and stealing.

May we never covet or desire other mens goods, but learn and labour truly and honestly to get our own living.

IV.

We beg thy grace, O Lord, to enable us to keep our bodies in temperance, soberness, and chastity; and that we may faithfully do our duty in that state of life unto which thou hast or wilt call us. All which we humbly beg for the sake of JESUS CHRIST our Lord.

[Here may be used the addition for Sunday evening;
also the Prayer when any one is sick in the family.]

E

V. We

V.

We commit our souls and bodies, this night and ever, to thy keeping and most wise disposal. Make our lying down and rising up safe and comfortable.

VI.

Bless all mankind, more especially all Christians. We pray for that part of thy Church in these Kingdoms; and herein for our Sovereign Lord King GEORGE, and all the Royal Family; and for all in Authority in Church and State. Bless our parents, relations, friends and benefactors. Comfort all in affliction and adversity every where. Bestow upon us whatsoever thou seest best for our souls and bodies, for the sake of JESUS CHRIST; in whose words we continue to pray;

Our Father, &c.

A PRAYER to be added to the MORNING
PRAYER *on* SUNDAY.

WE praise and worship thee, O Lord, the creator of the world; we give thee thanks for our redemption by JESUS CHRIST; we bless thee for his resurrection, which we on this day commemorate.

Dispose our minds to a serious attendance upon thee in all holy duties. Suffer us not so far to forget the interest of our souls, as to neglect the religious observation of this holy day. Make us attentive to thy holy word, and diligent in the use of the means of grace. Let thy holy Spirit assist him whom thou hast appointed

A PRAYER on SUNDAY. 99

appointed to minister to us in holy things, that he may shew forth thy glory, and set forward our salvation. And when we are returned from thy public worship, may we employ ourselves in prayer, in reading and meditating on thy holy word, or otherwise religiously and usefully, to the amendment of our lives, and becoming such as thou canst love and delight in. Grant this, for the sake of JESUS CHRIST. *Amen.*

A PRAYER to be added to the EVENING PRAYER on SUNDAY.

O LORD, pardon the wandering and disorder of our minds, and whatever else thou hast seen amiss in the performance of our religious duties this day. Assist us to remember and practise those divine truths which we have heard and learnt; that so we may become more holy in our conversation, more mindful of the duties of our several relations, and more contented in our condition, to thy glory, and the good of those with whom we have to do. We ask this, through the merits and mediation of JESUS CHRIST thy Son our Lord. *Amen.*

A PRAYER when any one is sick in the Family.

O LORD, we humbly pray thee to be merciful to [*him or her*] in this family, who is visited with sickness: Grant that [*he or she*] may take [*his or her*] sickness patiently, and

recover [*his or her*] bodily health, if it be thy gracious will. Give thy blessing to the means used for restoring [*him or her.*] Preserve [*him or her*] from all violent assaults of the enemy. And make us all more and more sensible of our own weakness and frailty, and of the folly and danger of trusting to a late and death-bed repentance. Hear us for the sake of thy Son our Lord JESUS CHRIST. *Amen.*

A MORNING PRAYER to be used daily by every CHILD at home.

GLORY be to thee, O Lord, who hast preserved me from the perils of the night past, who hast refreshed me with sleep, and raised me up again to praise thy holy name.

I humbly worship thee, O God, my heavenly Father through JESUS CHRIST my Redeemer; and I do again devote myself to thee, desiring to serve thee faithfully this, and all the days of my life.

I was made thy child, and the disciple of thy Son JESUS, by baptism, and then received the promise of thy holy Spirit. Let that good Spirit thoroughly cleanse me from all the corruption of my nature.

Help me to remember thee, my Creator, in the days of my youth.

Preserve me from those errors and follies to which the frailty of my age does most expose me, and keep me innocent from every great offence.

Deliver

Deliver me from the vanity of mine own heart, and from the temptations of evil company.

Incline my heart to all that is good, that I may be modest and humble, true and just, temperate and diligent, respectful and obedient to my superiors; that I may fear and love thee above all; that I may love my neighbour as myself, and do to every one as I can reasonably desire they should do unto me, in like condition and circumstances.

Let thy good providence defend me this day from all evil; let the grace of thy holy Spirit continually prevent and assist me.

Bless me, I pray thee, in my learning, and help me daily to increase in knowledge, and wisdom, and all virtue.

I humbly beg thy blessing upon all my relations and friends (particularly * my father and mother, my brothers and sisters, and every one in this house.) Grant to them whatsoever may be good for them in this life, and guide them to life everlasting.

I humbly commit myself to thee, O Lord, in the name of JESUS CHRIST my Saviour, and in the words which he himself hath taught me.

Our Father, &c.

An EVENING PRAYER to be used daily by every CHILD at home.

GLORY be to thee, O Lord, who hast preserved me the day past; who hast defended me

E 3

* Here let every one mention his or her particular relations.

me from all the evils to which I am constantly exposed in this uncertain life; who hast continued my health; who hast bestowed upon me all things necessary for life and godliness.

I humbly beseech thee, O heavenly Father, to pardon whatsoever thou hast seen amiss in me this day, in my thoughts, words, or actions, (particularly *.)

Make me, O Lord, thoroughly sensible of the great weakness and corruption of my nature, and the many errors of my life.

Assist me, I pray thee, in making it my constant endeavour to resist and conquer every evil inclination within me, and every temptation from without.

Help me daily to increase in the knowledge and love of thee, my God, and of my Saviour **JESUS CHRIST.**

Shew me the way in which I should walk, whilst I am young, and grant that I may never depart from it.

Bless to me, I pray thee, whatsoever good instructions have been given me this day; help me carefully to remember them, and duly to improve them, that I may be ever growing in knowledge, and wisdom, and goodness.

I humbly commit my soul and body to thy care this night, begging thy gracious protection and blessing. And

** Here let the child be instructed by the master or mistress, to confess and bewail in particular, every sin which may have been committed by him or her in the day past, whether [lying, taking God's name in vain, stealing, quarrelling, stubbornness, or any other.]*

And all these blessings which I ask for myself, I heartily desire for all my relations and friends, and all in this house; let it please thee to guide us all in this life present, and to conduct us to thy heavenly kingdom, thro' JESUS CHRIST our only Lord and Saviour; in whose words I conclude my prayers. *Our Father, &c.*

A short PRAYER for every CHILD, when they first come into their seats at Church.

LORD, I am now in thy house; assist me, and all that are now met together to worship thee; let thy holy Spirit help our infirmities, and dispose our hearts to seriousness, attention, and devotion, to the honour of thy holy name, and the benefit of our souls, thro' JESUS CHRIST our Saviour. *Amen.*

Before they leave their Seat, thus.

BLESSED be thy name, O Lord, for this opportunity of attending thee in thy house and service.

Make us, I pray thee, doers of thy word, and not hearers only. Accept both us and our services, through our only mediator JESUS CHRIST. *Amen.*

A Grace before Meat.

BLESS, O Lord, we beseech thee, these thy good creatures to our use, and sanctify us to thy service, through JESUS CHRIST. *Amen.*

A Grace

A Grace after Meat.

BLESSED and praised be thy holy name,
O Lord, for these and all thy other blessings bestowed upon us through JESUS CHRIST our Lord. *Amen.*

“ The weekly COLLECTS in the Book of
“ Common-Prayer, are excellent forms of
“ devotion. To commit them every week
“ to memory, would be no difficult matter,
“ even to children. They are pious forms
“ of prayer, and would assist us on many
“ occasions. Here follows some few of
“ them.”

Collect for the seventh Sunday after Trinity.

For the Practice of true Religion.

LORD of all power and mighty, who art the author and giver of all good things; Graft in our hearts the love of thy name; increase in us true religion; nourish us with all goodness, and of thy great mercy keep us in the same, through JESUS CHRIST our Lord. *Amen.*

Collect for Christmas Day.

For Regeneration.

ALmighty God, who hast given us thine only begotten Son to take our nature upon him, and to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord JESUS CHRIST, who liveth and reigneth
with

with thee and the same Spirit, ever one God,
world without end. *Amen.*

Collect for the fourth Sunday after Epiphany.

A Prayer for Support in time of Danger
and Temptation.

O GOD, who knowest us to be set in the
midst of so many and great dangers, that
by reason of the frailty of our nature we cannot
always stand upright; Grant us such strength
and protection, as may support us in all dan-
gers, and carry us through all temptations,
through JESUS CHRIST our Lord. *Amen.*

Collect for the sixth Sunday after Epiphany.

O GOD, whose blessed Son was manifested
that he might destroy the works of the
devil, and make us the sons of God, and heirs
of everlasting life; Grant us, we beseech thee,
that having this hope, we may purify ourselves
even as he is pure; that when he shall appear
again with power and great glory, we may be
made like unto him in his eternal and glorious
kingdom; where with thee, O Father, and
thee, O holy Ghost, he liveth and reigneth
ever one God world without end. *Amen.*

Collect for Ash-Wednesday.

A Prayer for Contrition, or true Repentance.

ALMIGHTY and everlasting God, who hatest
nothing that thou hast made, and dost
forgive the sins of all them that are penitent:
Create and make in us new and contrite hearts,
that

that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through JESUS CHRIST our Lord. *Amen.*

Collect for the second Sunday in Lent.

A Prayer for divine Protection.

ALmighty God, who seeest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through JESUS CHRIST our Lord. *Amen.*

Collect for Easter-Even.

For Mortification.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour JESUS CHRIST; so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits who died and was buried, and rose again for us, thy Son JESUS CHRIST our Lord. *Amen.*

Collect for the sixth Sunday after Trinity.

A Prayer for the Love of God.

O GOD, who hast prepared for them that love thee, such good things as pass man's under-

understanding, pour into our hearts such love towards thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through JESUS CHRIST our Lord. *Amen.*

Collect for the second Sunday after Easter.

A Prayer that we may follow the
Example of CHRIST.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin and also an example of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same JESUS CHRIST our Lord. *Amen.*

Collect for the eighteenth Sunday after Trinity.

A Prayer for strength to withstand
Temptation.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God, thro' JESUS CHRIST our Lord. *Amen.*

F I N I S.

N B. *All the Collects in the Book of Common Prayer are reduced under proper Heads, in a Tract intitled, Morning and Evening Prayers for Families, &c. Printed for J. F. and C. RIVINGTON, Price 2d.*

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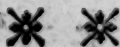
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